The AMERICAN FRIEND

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Oxford and After

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The Revised Standard Version

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An Editorial

PACIFIC SCHOOL OF RELIGION
BERKELEY, CALIF.
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The Inspiration of the Reading Conference

By James Scherer

James Scherer, an Earlham College senior, attended Woodbrooke School at Selly Oak, England, before participating in the International Young Friends Gathering held at Reading, England, July 18 to 25, and in the World Conference at Oxford. During this past winter, he served as student minister for the New Westville, Ohio, Friends Meeting. He is a resident of Richmond, Indiana.

YOUNG Friends from all over the world met to confer at Reading, England, on July 18. The gathering got off to a good start the first afternoon as Friends were met by members of the steering committee at the gate. The arrivals were shown their rooms in short order and were ready to welcome the newer arrivals from the next bus. By supper time most delegates had at least seen, if not talked to, the great majority of other delegates.

As the week progressed, we got to know each other better. Not just to know that a person would agree or disagree with us in discussion, but that he was a fine person either way. Our fellowship and group understanding grew in the numerous worship times; it grew in the general sessions and in the discussion groups. Our more personal knowledge of people grew during meals and the snacks which we enjoyed on the lovely lawn. At these times we discussed not only the conference but sports and jobs or college life. Some of us tried to understand the intricacies of cricket while others were more concerned with the peculiarities of baseball.

One very real help in this process of exchange of ideas was the chance to work afternoons on projects in Reading. One group helped to dig the foundations for new houses which are being built by the prospective tenants. Another group worked on a public foot path through a wood. Both of these projects were times when we really began to know each other.

These things along with our relatively small number of about 120 helped to mold us into a deeply unified group. With these things as background we could freely express our views on the subject "The Way Forward in Christ" with almost no chance of hurting anyone's feelings. If we had a violent disagreement with someone in discussion or in full session, it was more than likely that we would be developing blisters beside him in the afternoon.

We discussed the topics, "Personal Religion and Holy Obedience," "What Think Ye of Christ?" "War and Peace," "Young Friends and the Ministry," "Christ in Society," and "Vocation of Young Friends in the World Today," as some of the aspects of the "Way Forward in Christ." We had our beliefs questioned both by others and, as the gathering progressed, by ourselves. We were asked to explain beliefs which we had always taken for granted. We listened to other young Friends expound different and at times contrary beliefs. We were moved to a closer examination of our own faith.

We had re-emphasized the terrible conditions in the world we live in. Not just the conditions across the world but those across the back fence. We all felt the call of God to go back to our homes and begin to follow the leadings of God in lighting our candles. We felt compelled to try and take back to the individuals in our Yearly Meetings the challenge to do something which we had felt at Reading in contact with Young Friends from many other areas. The best way in which we could take this back home was and is the vital dynamic experience of each of us. This will have more power than any set of written words, no matter how inspired they were.

As we left Reading, deeply conscious of our own shortcomings and sins, we hoped that we will in personal and group contacts be able to fully convey to all Young Friends, and older ones too, the challenge to be changed persons which we experienced as delegates to the International Young Friends Gathering of 1952.

The interest in foreign missions has, in fact, been a prime educational force, carrying a world-wide consciousness of solidarity into thousands of plain minds and homes that would otherwise have been provincial in their horizon.—Walter Rauschenbusch.

Democracy needs more free speech rather than less, because even the talking of foolish people is valuable if it serves the purpose of guaranteeing the right of the wise to speak.—David C. Coyle.

In order to gain peace for the world I would negotiate and talk to anybody, even a Communist.—Pastor Martin Niemoeller.

The Church comes alive when young people find fresh ways to express the centuries-old insight and power of religious faith. They suddenly discover Christianity is the most exciting force in modern life.—John Oliver Nelson.

THE CONFERENCE PICTURE

We include with this issue the full photograph of Friends at the World Conference held at Oxford. We were unable to prepare it for the August 28 issue, as announced. The Friends World Committee is considering the preparation of a key for the photograph, and we shall notify Friends when and where it is available.

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The Meaning of Oxford - An Editorial

THE divergent streams of Quaker life and thought are converging again. That is the great new fact for this generation of Friends. The World Conference of Friends at Oxford made that clear.

Three hundred years ago these streams rose as one, with artesian power and abundance, in the North of England. From these headwaters they flowed almost at once in several directions as Friends felt the call to publish truth in the uttermost parts of the earth or to migrate with their families to the new lands that were opened, chiefly in America.

Separation of large bodies of Friends meant isolation and insulation from one another as they moved into the vast spaces of a new world. The original currents of life, which had held them together in unity and in a high measure of uniformity no longer flowed from Friend to Friend and from Meeting to Meeting as in the beginning of the Quaker movement. In some of the new isolated areas Meetings failed to survive, sometimes being absorbed by the communities that grew up around them or being dispersed by continual migrations of individuals and families.

The rigors of the American frontier in particular and the adjustment to the circumstances in these isolated communities, from the Atlantic to the Pacific, made for new practices and new expressions of faith, changes that were necessary to meet the needs of the communities they served, and still are serving.

This did not mean that all Meetings in America changed from the traditional manner of worship and practices of Friends. Indeed the Friends of Philadelphia as well as others in the midwest have not only maintained the historic Quaker practices, but they have also been particularly imaginative and responsive to the new patterns of service developed by the Friends Service Council and the American Friends Service Committee. In recent years, the streams are flowing together in the formation of several United Meetings.

It should also not be forgotten that Friends everywhere were influenced and shaped somewhat by the times and the history through which they lived. The changing emphases grew among British Friends as well as among those who moved to the remote parts of the earth. The forms and the expressions, the sense of urgency and evangelical endeavor which characterized the life of Friends in their first half century underwent change everywhere. Retaining in high measure the outward forms of the Society by no means assured the primal zeal and sense of mission that thrust up the "valiant sixty" and their fellow workers in the 1650's. Indeed there are some aspects of this evangelical spirit that survived better on the frontiers of the New World than in the less inciting circumstances of the old world. No area of the Society of Friends today can claim to hold in pristine purity the life, thought and practices of the first Quakers.

It is not desirable that they should, but it is important that we should find afresh the initial impulse that brought the Quaker movement into existence, and especially to find for our generation the life and power needed to make us equally effective in our day. This cannot be done by copying that first upthrust of three hundred years ago. That would be futile. We cannot move by the power of a past generation; we can be moved only by a power that is strictly our own experience of the living, creating spirit of God which was also theirs.

This being true, there is a possible danger as well as a value in contemplating the life of Friends of three centuries ago. It is well that we should understand as fully as possible the nature of that movement and the circumstances in which it rose and grew. But we need also to observe the words of George Fox when he said, "You will say, 'Christ saith this, and the apostles say this,' but what canst thou say? Art thou a child of Light and hast walked in the Light, and what thou speakest is it inwardly from God?" We can well paraphrase those words to read,"Thou sayest, Fox says or Barclay says . . . but what canst thou say? Art thou in the life, light and power that they were who gave forth the early message of Friends?"

There is a sense in which the very words "Quaker" and "Quakerism" are a hindrance to our thought and experience. It will probably be readily understood by the reader when we say that George Fox and his contemporaries were not "Quakers," but they were *quakers,* quaking the earth for miles around, loosening tradition-bound Christians from their fetters, leading men to repentance and to faith in the living Christ which they had found.

First of all they were *Christians.* For them Christ had come alive in their souls. He had "come to teach his people himself." They were led away from the bondage of the paraphernalia of religion to a first hand knowledge of Christ within. The birth cry of that movement was, "There is one even Christ Jesus who can speak to thy condition." All over England, there were people whose "hearts did leap for joy" as that saving truth was born in their souls.

* * * * *

It was evident in the planning and program of the World Conference of Friends at Oxford and in the proceedings, that we were thinking and speaking in the Christian context; that Friends are definitely a part of the stream of Christian life and thought—not a parallel stream to one side of it. It was pointed out many times during the conference, especially by Friends from the continent of Europe, that the words and phrases common to the churches had become meaningless jargon in the minds of many people who had become utterly indifferent or antagonistic. But though it was recognized that new approaches and new words are required in our outreach and service to many people, the same spirit that was revealed in Jesus Christ is essential.

This was a central fact at Oxford. The divergent streams of a century ago were meeting again in this central faith—"Christ had come" again, in a very real way, "to teach his people himself." The emphasis was that of a living Christ dwelling by faith in the hearts of his people.

This converging of the streams of Quaker life and thought, made diverse by the circumstances of history and geography, made Oxford not a beginning and end in itself. Rather it was like a way station on the road ahead. Here in this World Conference the silent, little known integrating influences which for nearly a century have been conditioning Friends toward a renewed fellowship, were made visible and audible in a special way.

Here the question, "What is the Society of Friends?" was being answered, for the diversities were there, as Friends faced each other, met together, thought together, worshiped together. "So *this* is the Society of Friends!" someone might well have exclaimed, in surprise.

What indeed was and is this inventory of our Society? What were these streams visibly converging again; streams which have been quietly, naturally mixing in later years and in ways little known to most Friends?

(1) Friends who follow the ancient tradition of the open meeting, "on the basis of silence," were meeting with Friends, mostly from certain areas of America, who partly or wholly follow the custom of the ordered, "programmed" Meeting. In recent years silence is being more largely used in the latter while singing and certain forms of "pastoral" care by the members are being used in the former. In some Meetings secretarial service is being provided for certain pastoral purposes, with special emphasis on the distribution of responsibility among the members. Certainly whatever forms or practices have been used, they will continue to be held with varying degrees of tenacity, but the question must be answered, "What have we to learn from one another?" At Oxford we were indeed learning from one another!

The large Meetings for Worship in the conference were both open and planned to a degree. Bible reading and the singing of hymns interspersed periods of silence and speaking from the body of the Meeting. In the smaller Meetings for Worship and fellowship, early each morning, the Meetings were open for whatever expression in message or song might be desired.

Where these streams met there was mutual sympathy, understanding and a sense of creative fellowship.

Beneath these diversities there was unity.

(2) Two other streams that met were those relating to our outreach. On the one hand there are Friends whose emphasis is on the inner life of the individual, and with less concern for concerted action on political, economic and social problems in general. On the other hand there are Friends who are greatly concerned for our effectiveness in those areas of national and world life. These are, of course, not completely distinct groups, but they represent relative emphases.

It is clear that we must partake of both. We must move from the center of worship to that of service in various forms and then back again in a kind of rhythm of prayer and action. It is important therefore that these emphases are being shared as indeed they were at Oxford.

This integration of thought has particular bearing on the Peace Testimony of Friends — uniting the concern to find inner peace for persons and for groups in the fellowship of the Meeting, with the desire not only to end war, but also to prevent *the next war.*

This has introduced to Friends a new sense of responsibility, definitely affecting the "peace testimony." No longer, if indeed it has been generally true, can we be satisfied with merely *standing* for peace, objecting to war and military service. We are called to *make* peace, and this dawning sense of responsibility has driven Friends to study the "techniques" of peace*making* and to make the peace testimony a dynamic, functional witness, rooted in the everyday life and standards of us all. This too was evident at Oxford.

(3) Another form of outreach relates to the winning of men and the upbuilding of our Meetings. For some areas of Friends the great words are "Gospel," "Evangelical Ministry," "Missions," etc. For other Friends these terms are not so familiar, though their essential meaning is appreciated. For these Friends the emphasis is rather on "Message," "Service," etc.

When these streams of thought meet, the deeper meaning is discovered. The fact that early Friends were "evangelical," though they did not know the word; that they preached the "gospel" with great power as their "message" to men; that they were "missionary" in spirit long before "missons" were developed; and that their whole life was devoted to "service" for God brings all of these emphases with their accompanying words to a new depth level.

* * * * *

Where these ideas and practices meet, we may find a new creation that could never be, but for the confluence of these streams.

None of these streams, or yet others that could be stated, run in completely separate channels. They are instead relative emphases that have come, partly because of the historic parting of Quaker groups as they moved to widely separated areas, and partly by the new thinking and fresh concern that has arisen among Friends.

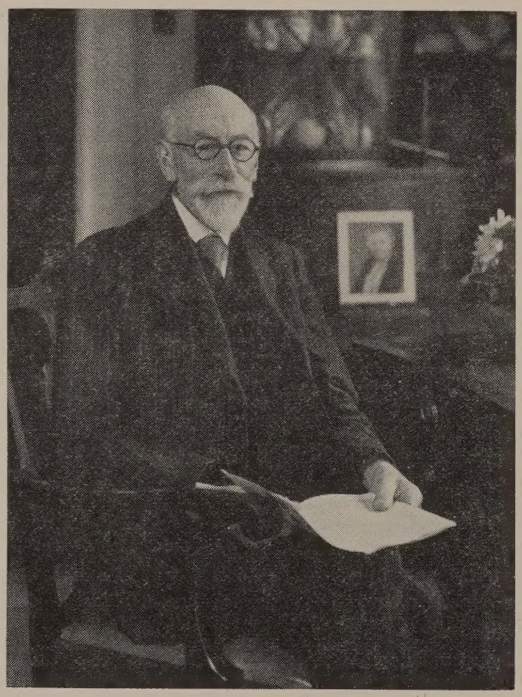
Where these streams meet, the waters are "troubled" and they will be troubled in the years ahead. We can be thankful for this if indeed we can see in them the possibilities of a new creation. Where these currents meet there are many diversities, many "possibilities," and these give opportunity for that creation. Nothing new or vital can emerge where there is only *one* possibility. That would be a dead end.

Can we be open-minded, open-hearted enough—indeed can we have faith enough to believe that God can yet create among us another "genesis" like that which thrust the original Quaker movement on to the stage of history?

Friends at Oxford were chiefly concerned for the next century rather than for the veneration of the past. This, coupled with the basic spirit of worship, gave the conference a forward movement, as in a tide. The final session was indeed a fulfilment in experience of the aspirations expressed during the preceding days.

Rather than *venerating* history we now must *make* history. The chief question is not how worthy were our ancestors, but rather what kind of ancestors we are to be.

E.T.E.



Barrow Cadbury

Without any doubt, Barrow Cadbury was one of the most respected Friends at the Conference. He moved among us with a marked dignity, friendliness and saintliness. On his next birthday, September 27, he will be ninety years of age.

Much of this statement on the meaning of the Oxford Conference will appear as the introduction to the Conference Report, which will be published in the near future. Errol T. Elliott is chairman of the Editorial Committee appointed to prepare the Conference Report.

On Going to Church

By William J. Reagan

William Reagan, who was headmaster of Oakwood School in Poughkeepsie, New York, for thirty years, has become known to many Friends in camps, conferences and through his A.F.S.C. work since his "retirement." At a recent visit to Atlanta, Georgia, he gave the following message as a radio talk. Had he been speaking to Friends, he might have titled it, "Going to Meeting." Its appeal, however, is not limited to Friends, but speaks to all concerned with the Church of the Living God.

IN OUR streamlined age, one of our haunting problems is the curtailment of activity, the reduction in the complexity of living, giving up membership in some one of our numerous committees, or sponsorship of fewer worthy concerns. Faced with the necessity of giving up something, what happens to our church attendance? Will it be one of the activities to go by the board? Our decision in this matter will depend on our outer environment, on the condition of the world, as well as on our inner needs.

Perhaps the following quotations will sharpen the picture and help us toward a fundamental decision. This one is from a professor in the Harvard School of Business:

> The world is too dangerous for anything but truth, too small for anything but brotherhood.

Krumbine says:

> The world about man is in chaos because the world within him is in collapse. He has lost faith in God, in country, and in himself. For many years he has been seeking refuge without, from fears within. Noise has been substituted for self-confidence.

The author of this last quotation is unknown:

> The presence of crowds and the absence of fellowship, the scarcity of time and the superabundance of past-time; the avarice chill and the amusement fever; the vitality of vice and the nervous prostration of virtue; the rush and whirl, and busy emptiness of life at top speed; in these things the Church finds its opportunity, its call and its danger.

Propaganda ridden and fear possessed as we are, the Church of the Living God is our one refuge; central in the life of the Christian Church is worship. This being true, to go to Church becomes increasingly important if we are to be integrated human beings.

Every Sunday untold numbers of weary people seek out the Church of their choice, spend some time in worship and meditation and fellowship with other members and attenders of Church; they go home refreshed, with a new vision, with eternity in their hearts, ready for the activity and busyness of life ahead. I remember well a boyhood experience in a small Quaker Meetinghouse in Indiana. There we attended Meeting not only on Sunday morning, but on Thursday morning as well. In that Meeting there was silence, some speaking and some singing. One warm Thursday morning a man stood up, folded his hands, and for a moment stood in silence. When people seemed disturbed because of his prolonged silence, he said, "I have worked hard all week. If I sit still, I will go to sleep. I cannot afford to sleep; I must worship."

All through the years that man's testimony has spoken to me of the necessity and reality of worship. Somehow in periods of worship gnawing fears are resolved, bewildering uncertainties become less menacing and a dark road ahead shows signs of light. Worshippers may escape the clatter of restless living and find peace in a loving Father God who is the creator and sustainer of the universe. The conflicting voices of a distraught age are stilled, and we hear the voice of the ages.

However, not all members have this experience; mere Church attendance is not enough. I have much sympathy with a young miss who was being urged, against her will, to go to Church. She was told as a final argument that it would cost nothing to go to Church. Her response was both prompt and significant; she replied, "It don't cost nothing, and it ain't worth nothing neither." She was right. Only in one sense is worship a free exercise. Preparation is necessary if worship is to be of real value.

Earl C. Kelley, in a little volume called *The Workshop Way of Learning*, tells of this experiment at the beginning of the semester's work: "Sometimes we have tried the following experiment. We have made the opening speech doing our best to explain the process through which the group is about to pass. Then the group goes through the semester's experience with all its frustrations and false starts. At the closing session we get out the notes of the talk that was given in the opening session, and give the same speech, word for word as nearly as it is possible to duplicate without reading a script. Invariably several members of the group will ask why we did not tell them this in the first place, and save them the frustration they have gone through."

As a matter of fact, attentive though they were, they had not really heard what had been said because they did not have the experience with which to hear it. "Listening" has become so important that universities have provided courses in the subject; Harvard, Radcliffe, Chicago and Wisconsin have such courses.

The ability to listen is even more important in the world of the spirit. Some preparation is essential. An ordinary movie diet, the sport's page and the gossip column, cursory and cheap reading are not conducive to worship. What the worshipper receives depends to an extent on what he brings to the service. Daily meditation alone or with the family in worship, Christian fellowship with like-minded friends, serious reading each week, an effort to harmonize life in the outer world with his inner life — all are conducive to worship. Then too, the worshipper ought to be both relaxed and alert, withdrawn from the world yet conscious of its problem. He should react actively to the whole program, the silence, the music, the prayer and the sermon.

Kirby Page, Christian world traveler writes:

> The way you spend your time determines what you are and what you will become. If you desire to be at home in the world of spirit, you must spend time in nurturing communion with God, and fellowship with man. Spend time in private prayer, in family devotions, in public worship, in group silence. Practice alertness. Practice sensitivity. Practice responsiveness.

Oswald McCall, from the *Hand of God*, has this to say:

> Not once in a lifetime, but again and again, and every day, and perhaps many times a day, it must be encouraged to come, the restoring sacrament of pause, and it comes not easily at first without encouragement. Later it seeks one out.
>
> For the sake of all things good and beautiful and true in him, for the guarding of them in all his life, a man must seek again that lifting instant in which he rouses his soul to repair the impaired harmony. Back to God he must call his thought, lift his conscience to God for correction, bid his heart express again its chosen loyalty to God. His whole self must make an effort to re-set and re-establish and re-confirm itself in the life and love of God.

Go to church? Certainly, this Sunday and every Sunday!

The Veterans— Friends at Oxford Who Also Attended the 1920 Friends World Conference

TOP ROW: Mary Lee, William Glynn, Gerald Littleboy, Percy Bartlett, Charles Darlington, Norman Gaudie, Clyde Milner, Edward Brown, Lilith Farlow, Stanley Forward, Leonard Pitt, Sewell Harris. SECOND ROW: William Eves, Ruth Craig, George Selleck, Harold Evans, Henry Gillett, Stephen Thorne, Florence Priestman, Sumner Mills, Wilma Reeve, Christopher Taylor, Mary Hoxie Jones. THIRD ROW: Sarah Pemberton, Maude Brayshaw, Alexander Purdy, Robert Davis, Fred Boyer, Anna Brown, Alice Crosman, James Coney, Paul Sturge, Nora Douglas, Harry Silcock. BOTTOM ROW: Miriam Carter, Horace Alexander, Howard Brinton, Anna Brinton, Barrow Cadbury, Henry Cadbury, Maude Tyler, James Elliott, Bertha White.

IN THE LIGHTER VEIN

There was now and then, though not often enough, a rippling humor that ran responsively through the assembly of Friends. This was an element which our dear Rufus Jones often supplied. Whether in the full sessions or in conversations, here are some "lighter lines" gathered from Friends here and there in Oxford.

In America we pronounce it "clurk;" in Britain they say "clock," in referring to the clerk of a meeting. Whichever you prefer, say it, be natural — that was our opening injunction.

* * * *

One American Friend remarked, "I'm not sure which is the top side and which the bottom side of a fork. The British, when eating, turn theirs upside down (from an American viewpoint). What shall I do?" Answer: If you feel an urge to capsize your fork, then obey that impulse—otherwise, be natural!

* * * *

"But how natural can we be?" someone countered. "These British cousins of ours drive on the "wrong" side of the street. Shall I be natural when I cross it?" Answer: *Naturally* you want to live, so you must be *unnatural* when you cross the street—look both ways twice, and on both sides of the street.

* * * *

As for traffic, we have to remember that when these British cousins come to America, they face a double peril in our traffic, which is both fast and exceedingly impersonal—and a lot of it. The traffic tempo in Britain is much better!

* * * *

One who travels abroad in almost any nation is impressed with the great courtesy which he finds when inquiring his way about. Nowhere else is there anything to exceed the courtesy of an English person when he hears in the long flat accent of a man from Kansas, "Can you tell me how to get to . . . ?" Our Mid-American speech is like our broad prairies (a man from Kansas now speaking).

* * * *

Speaking of words, here are others: In America we pronounce schedule as "skedule;" in Britain it is "shedule." There are plenty of schedules in a conference so the word bobbed up often. But it was extraordinary not to hear "extraordinary" more often in the speech of English Friends. Whereas Americans make six syllables out of that word, the English save your time by some way executing it in two or three syllables. Indeed its absence in Conference parlance was "most extrodnry."

* * * *

As a rule the British do better on long words than do Americans. They tend to place the accent on a syllable near the center of the word and facilitate the exercise of the tongue, whereas Americans, if they are sensitive to the ideas of one Noah Webster, often accent the first syllable, then race to the finish in a kind of gargling-in-reverse sound. Illustration: the words "explicable" and "applicable."

Wilfrid Littleboy, the Presiding Clerk, remarked just preceding a discussion in full session that there is in England a group with the name "The Society of Individualists." (In what sense they are able to form a "society" is not the point just here.) He added that this name was not a synonym for "The Society of Friends." What profound truths, what counsel, is often accented by what is left unsaid in a remark by an Englishman!

* * * *

There is a pleasant rivalry apparently between the Oxford and the Cambridge loyalists. "A Cambridge man," said Roger Wilson (Oxford), quoting a standing quip, "walks down the street as though he owned the place, whereas an Oxford man walks down the street as though he doesn't care who owns it." Later a Cambridge man (an Irishman as well) insisted that Roger Wilson had completely reversed the story. The name of this Irishman? Hugh Fay, a teacher in Belfast. He has a right to be heard!

* * * *

No one else returns to America with a better story (and a true one) than that of Fred Smith meeting the captain of the Queen Mary, on which Fred sailed. (See *London Reflections* in the previous issue.) Ye editor was tempted to try ogling an invitation from Buckingham Palace, but he must be content to let Friend Smith go home with the laurels. Indeed the Smiths are now ahead of the Joneses and keeping up with them is well nigh impossible!

OXFORD AND AFTER

By Gerald Littleboy

Gerald Littleboy, Headmaster of Saffron-Walden School in England, was, with his wife Gwendolyn Littleboy, a welcome visitor in America two years ago. He served as a member of the Steering Committee at the Conference, and gives here a point of view from an English Friend.

THE nine hundred Friends who gathered at Oxford must have come with very varied expectations. This World Conference has been in the minds of very many members of the Society for two or three years or even longer. The methods of preparation have involved thought and study on the issues involved from many thousands of Friends who knew that they were not themselves to participate in the actual meetings. These also must have had their expectations about the Conference, must have prayed for its success and longed for renewed life in the Society as a whole as a result of it. The loving interest of those not present was a very real factor in the life of the Conference and it was often clear that members were thinking of the issues raised in terms of their impact on the special conditions and circumstances of the people at home.

What to Expect?

What is it reasonable to expect from such a Conference? Gather nine hundred Friends together from all the corners of the earth, and the divergences of view must be considerable. The background to an individual's life inevitably affects his thinking and judgement on the questions of the day. It was to be expected, for instance, that Friends living near the 'Iron Curtain' should feel in the East-West tension the major problem of to-day, whereas those from Japan might feel that the attempt now being made to re-impose armaments on a country that had begun to welcome its disarmed condition presented the greatest challenge. To others again the enormous divergences in living standards between countries of the West and countries in Africa and Asia appear as a principal challenge to our professed Christianity, though for all the paramount longing for a Christian peace and the desire to bring to a right end the 'cold' war in Europe and elsewhere and also the 'hot' war in Korea provided a real uniting place.

On the level of religious practice and theory also our backgrounds were varied. While for many Friends the 'unprogrammed' basis on which much of the Worship life of the Conference was built up was somewhat unfamiliar, others would have found equal difficulty in a different arrangement. Divergencies were recognizable also in matters of theology, in the view taken as to the relation of Quakerism to other Christian Churches, and also in its relation to members of some of the other great religions of the world.

The problems indicated at these two levels, the political and social and the religious level, are obviously far greater than can possibly be solved in a week's Conference, and it would be foolish to judge the success or failure of this Conference by the absence of formal pronouncements on some of these issues. Such pronouncements could not be expected to carry support throughout the membership of our Society, and might easily have proved in the long run more dividing than harmonizing.

Experience of Unity

What therefore is left? None of those who were at Oxford will regret the absence of 'pronouncements,' for there was no attempt to shirk the issues. When the Conference report is available, it will be seen that all the issues mentioned came under the fullest discussion and it is important to notice that, running throughout all the reports, there is a recognition of an unexpected unity being reached. The word 'unity' is easily misunderstood. It would be quite wrong to suggest that there was always agreement, much less a dull uniformity among those taking part in discussion. It is significant for instance that the topic "What is our Faith?" attracted the largest number of any of the discussion topics, necessitating a subdivision into four groups. Such a topic is obviously full of points at which disagreement is to be expected in a group of people collected together from many different parts of the world. These points of disagreement came out in our talk, and yet it was the view of all that our experience of 'unity' far outweighed the importance of our differences. It was as if the barriers set up by words and theological phraseology were seen to have less significance than had been thought and that the common experience of fellowship in Christ was a bond that drew us all together in love.

Inner Certainty

There are times in Christian experience when we pass beyond the range of intellectual argument into a place of inner certainty that lies deeper than words and doctrines. It was to such a place that we came again and again at Oxford. Perhaps this was particularly true of the Worship-Fellowship groups which were our first meetings every morning. Here also Friends from all over the world, and from all the various traditions of Quakerism, came to know a 'one-ness' in the love of God which was a deeper experience than had come to many of us before. It was impossible to worship day after day with a group of friends without coming to discover that the love of God in which we met and which brought us to so deep a sense of belonging together in Him, was a far greater thing than differences of procedure and of modes of expression, and these differences seemed to slip away into the background where they ceased to divide.

New Lives

Intellectually I suppose that most of us would have agreed before we went to Oxford that this was likely to be so, but there is a fundamental distinction between intellectual knowledge of a thing and the knowledge of experience. Because of this experience those of us who were there are different people, and that difference has now to be lived as we move among our fellows. "We see that what we need today is not a new message but new lives." The condition of the world does not arise through the failure of Christianity but through the failure of men and women, a failure in which Friends have shared.

Throughout the history of Christianity, fresh discoveries have been continually made about the implications of the way of life to which Jesus called men. The Kingdom of God will never come on Earth while men hold fast to preconceived ideas, based on inadequate experience. New truth will not contradict genuine revelation that has come in earlier days, but will rather amplify and widen former experience, making it relevant to a changed world. In such a faith we can go forth to seek new truth, to live a life consistent with the truth we have already experienced, and thus in friendship towards all men, to help in some measure to establish men's confidence that in Jesus Christ is the answer to the world's sorrow. If the Oxford Conference can bring new life to Friends, so that they can go forth in this spirit, it will not have been held in vain.

The Word of Life in Living Language

The Revised Standard Version Bible

OLD TESTAMENT SECTION OF THE STANDARD BIBLE COMMITTEE

Part of the committee at work at the Yale Divinity School, June, 1950. Left to right: Drs. George Dahl, James Muilenburg, Julius A. Bewer, Philip Hyatt, Fleming James, Luther A. Weigle (chairman), Millar Burrows, Harry M. Orlinsky, Herbert G. May, and William A. Irwin

The Revised Standard Version of the Bible, authorized in 1937, with the New Testament published in 1946, and completed with the Old Testament being printed in 1952, marks the end of more than three centuries since the King James Version of 1611. Here are the plans for observance in 3,000 communities of this historic event, as prepared and written by the Division of Christian Education, National Council of the Churches of Christ in the U.S.A.

A People's Bible

Moses — Isaiah — Jeremiah — Amos — Mark — John — Paul will come to us in 1952 in clear, modern English in the new *Revised Standard Version of the Holy Bible.* This translation is the fruit of fifteen years of toil by scholars commissioned for the task by the International Council of Religious Education.

The many important archeological and manuscript discoveries, coupled with the need of translating The Bible into the language of our day were the main reasons that in 1930 the International Council of Religious Education, representing forty Protestant denominations of the United States and Canada, appointed a committee of twenty-one Bible scholars to prepare *The Revised Standard Version of the Holy Bible* for "use in public and private worship."

While American and Canadian homes and churches are already using the *Revised Standard Version New Testament,* published in 1946, the year 1952 will see this task finished—the latest authorized version of The Bible for Protestantism. Surely this will be a time for celebration in the affairs of communities—in the activities of churches—in the hearts and lives of millions of church people.

Your denomination and your interchurch council are participating in plans for a two-nation Observance in which The Holy Bible will be lifted up.

The purposes of this Observance will be:

. . . To deepen the religious life of our people and to prepare the way for a mighty revival of religion, as we remember the central place of The Bible in every spiritual movement of the Christian church, and especially in the historic life of Protestantism.

. . . To encourage a wider reading and study of The Bible in our homes and churches in order that its teachings may become a constant guide for daily living.

. . . To make communities more aware of their basic unity in the common heritage, purpose and religious idealism in The Bible.

. . . To inform citizens of the United States and Canada about *The Revised Standard Version of the Holy Bible.*

. . . To honor, both before the church people of the two countries and the general public, those who have given themselves tirelessly to the work of the translation.

. . . To celebrate the completion of *The Revised Standard Version of the Holy Bible* as a historical moment in the great tradition of translating The Bible into the people's language.

In Nation-wide Ceremonies

. . . and they were all together in one place.

Today's church members cannot, like those first Christians on the day of Pentecost, be all in one place. But they *can* meet in thousands of churches and community halls across the land at *one time.*

During Christian Education Week, September 28 to October 5, 1952, they can unite in paying tribute to God's Holy Bible. Three dates for these simultaneous nation-wide observances are being set aside:

Sunday, September 28, local church services.

Tuesday evening, September 30, community gatherings.

Sunday, October 5, World-Wide Communion Sunday.

At each community program copies of the new version, specially bound, will be presented to persons chosen for the honor by a local committee.

Other events of the week will include Rally Day services, denominational and interdenominational youth programs, religious dramas. In addition there will be local radio and national network broadcasts and television programs, special services on World-Wide Communion Sunday, October 5, 1952, and other community-sponsored activities.

In Canada the Department of Christian Education of the Canadian Council of Churches will direct the celebration.

The Sponsors

The International Council of Religious Education (now the Division of Christian Education of the National Council of Churches), forty Protestant denominations, thousands of Ministerial Associations and Alliances, and more than 700 state, city and county Councils of Churches are the sponsors.

In each community-wide observance, all Protestant churches are invited to participate, whether or not they are members of the local sponsoring organization.

A New Authorized Version

The new *Revised Standard Version of the Holy Bible* stands in the historic line of authorized versions of the English Bible. Four versions of the English Bible have been authorized by the Church of England: The Great Bible, 1539; the Bishops' Bible, 1568; the King James Version, 1611; the English Revised Version, 1885. The American Standard Version of 1901 is a variant

of the English Revised Version, containing the reading preferred by the American Committee.

The Revised Standard Version was authorized in 1937 by the International Council of Religious Education, in which are associated the educational board of forty major Protestant denominations of the United States and Canada, who in themselves represent more than 80 per cent of Protestantism.

It is not an individual translation. It is designed to be read in the public worship of the church and to be used in its educational work and in the homes of all members.

WHAT CAN YOU DO?

You can help to put The Holy Bible at the center of your community life by joining this Bible Observance presenting the *Revised Standard Version of the Holy Bible.*

1. Work to arrange this observance as a part of the activity of your Ministerial Association or Alliance.
2. Work through your state or local Council of Churches and Religious Education, where there is one, and help schedule an observance.
3. Or for further guidance you may write, if you prefer, to your territorial denominational executive or to the Division of Christian Education, National Council of Churches, 79 E. Adams Street, Chicago 3, Illinois.

You can help significantly to put The Bible into the lives of people and at the center of the life of our nation by endorsing and promoting the Bible Observance, presenting the *Revised Standard Version of the Holy Bible.*

AS OBSERVED BY FRIENDS

This week of observance being also Christian Education week, perhaps many Friends Meetings may want to plan a complete series on teaching and preaching from the Bible. Excellent literature can be obtained for this purpose and Bible scholars can be scheduled for addresses or leadership during the week.

This will also introduce the emphasis for the year as planned in the Friends *Advance*, "The Christian Nurture of Persons." The Friends *Advance* and the Board on Christian Education of the Five Years Meeting will have plans and literature in the near future for our use. Let us make it a great year for Christian Education Advance in our local Meetings!

PURCHASE OF THE REVISION

Friends will also be concerned to own a copy of the new Revised Standard Version as soon as possible. A local Meeting might encourage the

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SUNDAY SCHOOL MATERIALS FOR JUNIOR HIGH FRIENDS

For the first time, the Board on Christian Education is offering courses of study and discussion prepared especially for Junior High young people for use in our Sunday Schools.

In recent years, the Board has expanded its Penn materials for use in every age group except the Junior High (grades 7-9). It is usually at this age that many of our Meetings lose the interest and loyalty of their young people, and so the Board is pleased to be offering acceptable materials which it believes will be a great help to these young people and their teachers.

A three-year "reference" curriculum which begins this fall quarter has been approved by the Junior High Committee of the Board. Many of the pupil and teacher materials in this curriculum have been published by other denominations, but with a few editorial changes suggested by the Board, they can be used acceptably among Friends. It is planned that some of the materials dealing with Friends' history and practices will be written by Friends' writers.

During the spring quarter of this first year, we are recommending material written by Louise B. Griffiths, a member of Wilmington Yearly Meeting. She is well known nationally for her writing of junior high materials. She has written for the Methodist, Congregational-Christian and Disciple churches.

Louise Griffiths

Inquiries and orders for these new materials may be sent to the Friends Book and Supply House, 101 S. 8th St., Richmond, Ind.

"FRIENDS YOUTH FELLOWSHIP"

An attractive 16 page manual, "How to Organize a Friends Youth Fellowship" has just been released by the Young Friends Department of the Five Years Meeting. This manual is prepared to help Friends concerned for the young people of their Meeting and community start a solid and interesting youth program. With this year's Advance emphasis on the Christian nurture of persons, the release of this manual is quite timely.

The Friends Youth Fellowship carries a number of distinctive Quaker qualities which will help prepare our young Friends for more effective service in their Meetings. The pattern of organization suggested in the FYF manual follows the pattern of the Friends monthly meeting with clerks as officers. It also employs commissions or committees, which use *every* member of the group regardless of the size.

The FYF organization recommended is flexible enough to be adapted to the wide variety of Meetings of the Five Years Meeting.

The manual was prepared by Wayne Carter, Elizabeth Carpenter, Lawrence Peery and David Stanfield. It may be purchased from the Young Friends Office, 101 South 8th St., Richmond, Indiana, for fifty cents.

Correspondence

LET THE LIGHT SHINE DAILY

To the Editor:

Owing to the Cape May Conference, the Friends World Conference in Oxford and the various Yearly Meetings, it would seem that Friends have had an unusual opportunity for spiritual growth during 1952.

For those who attended and those who had to depend upon reports of the sessions, there must have been seed sown that should bear fruit during this generation. Surely, all of the thoughts expressed and the suggestions made could not have been received as so much wishful thinking. Time will tell.

As Friends return to their respective Meetings after having made such contacts, will they be recharged with power and endeavor to put some of the expressed ideas into practice? Or will they regard them as matters to be decided by the individual rather than collectively and settle back in lethargy, resting upon the merits of their ancestors?

"A little leaven leaveneth the whole lump," may be true, in a sense, but if Friends are to progress there is need of more leavening to keep the spark alive in our daily lives and in our Monthly Meetings, not kept in reserve for Conferences and Yearly Meetings.

Down through the years there have been concerned Friends who have felt an urge from a voice from within; they trusted in God in spite of many prejudices and continued in patience until changes were brought about. If today, a Friend has such an urge it should not be suppressed, neither should others condemn it.

"A city that is set on a hill cannot be hid." If Friends are to let their light shine it must be kept burning daily.

Nathaniel E. Cronk

Pleasantville
New York

A Joyous Junior Yearly Meeting

By Olaf Hanson

Olaf Hanson is Secretary and Editor of Children's Work for the Five Years Meeting of Friends. This summer she assisted with Junior Yearly Meeting in New York Yearly Meeting, and writes her impressions in this article for the benefit and inspiration of all who work with children. In the photograph, she is at the very top of the group of children and teachers.

I'VE never seen anything like this place!" "Archery is fun!" "Isn't the chapel with its colored windows beautiful?" "We should have a period of silence in the worship time." "My! the cookout at Council Pine — I liked that meal best of all!" These and many other comments were expressed by children at the Junior Yearly Meeting sessions at Silver Bay, New York.

"I've really had a good time. Now it will be fun to see the chickens and dogs and cats and my father!" Thus commented a boy whose father worked for Vassar College. Children enjoyed Silver Bay. New York Yearly Meeting was a time of inspiration for many. Because of the beauty of Lake George and the picturesque hills and mountains, it was easy to "draw nigh unto God." The Creator spoke through the natural wonders in this lovely spot and through the quality of living of Friends gathered there.

Constant Planning

The director of Junior Yearly Meeting is Margaret Garone. Her constant planning throughout the year brought effective results. The children and young people were divided into their respective age groups. A counsellor was in charge of the babies in the Nursery. There were also Kindergarten, Primary, Junior (Grammar), Junior High and Hi Q or Young Friends groups, which met separately each morning. The Young Friends held their own business sessions but the third grade Primaries, Juniors and Junior Highs conducted their business in the boat house. The worship time and such speakers as Kenneth Crooks from Jamaica made this an enjoyable time.

There were some 170 children and youth in attendance. This speaks well for the future of New York Yearly Meeting. There will be no decline or deterioration in a group where people invest in their children and youth.

The older Young Friends held discussions, saw movies, and their sessions were enriched by such speakers as William Clark of Oakwood School. Rachel Wood, Betty Bacon and her husband led this group.

The Junior High group of twenty youngsters will be remembered for its publication, *The Friendly Breeze.* Marian Paulsen helped to make this news bulletin a reality. Dean Yingling also led this group in a work camp project for improving the grounds in a certain area. Laura Yingling was the leader.

The Junior (Grammar) group was large, with forty boys and girls. The theme of study was "Discovering Lights." A muslin worship panel of an early Hebrew wondering about the stars in the sky was made. The solar system and slides were also interesting projects. An appreciation for people who were willing to follow the Greatest Light of all was studied. A beautiful and significant worship time was held jointly with the primary group in closing the sessions. Some forty parents and interested visitors attended. Truly "the Presence" was felt as these children shared what they had learned with each other and conducted their worship as planned by themselves. Margery Larrabee, Mabel Wixom and Olaf Hanson comprised the leadership in this group.

The Primaries under the guidance of Elizabeth Hoskins and Lois Briggs found interested children carrying out the theme of study as they molded candles and fired their Palestinian clay lamps in the kiln.

The Kindergarten group, though small in numbers, had an enjoyable time with Betey Ellis. A hay ride delighted them on the closing day.

There was a counsellor, Marta Teele, to whom the children could go with their problems. Some children came without their parents, yet the spirit of family fellowship was a wonderful thing to behold. William Wood, assistant to the director, was a most helpful and accommodating person. The housemothers in the dormitories should be recognized, since they helped in so many ways to make the children and young people happy.

Secret of Sucess

What is the secret of success of this Junior Yearly Meeting?

1. Long-range planning, organization and carrying through the many details throughout the winter months by the capable director and her counsellors.

2. A desire to help children and youth learn to know God.

3. Knowledge of the needs of boys and girls and young people resulted in age groups headed by carefully chosen counsellors.

4. Local and quarterly Meetings were informed of what Junior Yearly Meeting holds for youngsters. They helped to pay the children's expenses.

5. Scheduled programs were sent to each child for his own use throughout the week. Registrations were taken by mail throughout the winter months.

Everyone working together created a good Junior Yearly Meeting. The best we have to offer children and youth is what God expects of us. New York Yearly Meeting's children's chairman is to be commended for her faithful planning throughout the year.

NEW YORK JUNIOR YEARLY MEETING

The Sunday School Lesson

Prepared by William E. Berry

For October 5—Jesus Dedicates His Life
Matthew 3—4

In these two chapters of Matthew we have an account of a crisis experience which affected the course of history and the destiny of the human race. Jesus, son of Mary and Son of God, at the time of his baptism by John received a special revelation from God as the Spirit came upon him and gave him the assurance that he was the one Chosen. As we are inclined to say, he was given the great task of making real to men that the God of love was available to men, that by His love a new kind of life would come, the "life of the ages," to those who believed in Jesus Christ (see John 3: 16). To this task Jesus, on whom God's pleasure rested (Mt. 3: 17), dedicated his life.

As the account proceeds, we can see how like human beings like us Jesus the Son of God was. Such an experience, such an assignment to a great mission, demands a time of retirement for earnest struggle and communion with God. As any creative artist, writer, thinker, any one with a concern for human welfare must have solitude, time for inspiration, clearness of feeling and understanding, and divine guidance, so Jesus went for forty days into retirement.

As we study the so-called "temptations" of Jesus, I am wondering if they do not represent in communion with the Father the struggle of meeting the problems ahead of him in connection with his great commission. To us with our problems to meet, this period in the wilderness seems most real and vital.

What were the problems of Jesus' messiahship? All of Jesus' friends and neighbors, high priests and scribes, the common people, all alike were waiting for a messiah who would be their leader to bring them back to a national life as in the days of David, to prosperity and independence, to political leadership among the nations of the world, to a "place in the sun," with the hated Romans destroyed. Is it not conceivable that the question might arise whether the Kingdom of God could not best be attained and receive the most ready acceptance in a world of perverted ideas and debased practices, if the Jewish nation were first given prosperity, bread in plenty, if the leadership were spectacular, if political power were sought and obtained by devices of the world as it was, the world of the Devil? Then, after success had come, attention could be given to the Kingdom of God.

It would seem that this period of retirement was necessary as an introduction to Jesus' great mission. His decision is not to seek to use his power to provide bread, not to put God to the test of supporting him in any spectacular display, not to seek position and prestige through any unworthy devices. His course is to serve God and his fellow men humbly and with loving kindness, bringing men to a new kind of life by his own life among them, leading to his death on the cross.

So Jesus goes from this wilderness experience to proclaim his message. "Repent for the kingdom of heaven is at hand." The word translated "repent" literally means "to have a changed mind." It would seem that Jesus was seeking to get men to have a whole new attitude of life, a different directive. To the Jews he might be thought as saying that the restoration of their nation was to come soon if they should quit sinning against God. I think that Jesus had a much broader meaning. This seems to be verified by Jesus' whole life of service to men, a life of love and complete fellowship with God. Attitude of life meant in his case self-sacrifice, humility, kindness, with a complete dedication to God. That is what Jesus expects of us.

Questions:

1. Does the Spirit of God continue to give men special concerns?

2. Do we test God by expecting him to support our special devices? Or do we seek his cooperation in making our plans of life and service?

For October 12—Jesus Describes the Christian Life
Matthew 5

Without doubt Christians should be different from what they are or from what they would be if they were not attempting to live the Christian life. I should prefer to say that they should have the freedom and the courage to be different in their thinking and acting from the majority of people, if being a follower of Jesus Christ would seem to require it.

This lesson is based upon the so-called beatitudes, which present the qualities which Jesus considered vital to a happy life. For the word translated "blessed" literally means "fortunate, happy, to be envied." Happiness, they say, is a by-product. We seek not happiness, but by intense seeking after good, after values, after worthy action, happiness comes. Jesus in a seemingly paradoxical manner lists some types of persons whom he calls fortunate, happy.

In the first place he mentions the one who is "poor in spirit." This might be rendered "the one who is spiritually a cringing beggar" (a common meaning of the word). A student who comes into a college class sure that he has the final word on any subject has no chance to learn anything about it. It is possible for us to grow intellectually when we acknowledge our lack. How easy it is for us to fool ourselves into thinking that we are spiritually alive and in entire favor with God. Fortunate is the man who admits his spiritual need and seeks to enter into full cooperation with the God of love. His is the Kingdom of Heaven.

Jesus also says "The meek shall inherit the earth." Surely it isn't possible for the meek and gentle to come into such an inheritance! Perhaps Jesus is meaning to say that gentleness is the only way of winning the world. The method of Napoleon or of Hitler was not able to do it. Even though big business or economic enterprise or efficient management should seem to be in entire control, they would not inherit the earth. Something would be lacking. A writer some few years ago said that the great need of the world was kindness. Gentleness recognizes human wants and needs, enters into human problems sympathetically, reaches the hearts of men. That man is fortunate who follows the line of meekness, gentleness. He inherits the earth. He possesses and sees it in its reality of meaning.

Another striking statement is that "the pure in heart" are fortunate for they "shall see God." Edwin Way Teale, the naturalist, can walk through the woods or even through my back yard and see many wonders that I am blind to. Can we see God? Henry Wieman some years ago wrote that by constant practice we can see God, for God is here. Jesus has the recipe, to be "pure in heart." To be so adjusted to God's world, to be true, pure, sincere, so that the beauty of God's love and goodness becomes real to us, then we *see* God.

How wonderful it would be to become a son of God! A true son knows the father's plans and undertakes to help the father to work them out. He is in unity with the father. Here Jesus makes the statement that those who make for peace are sons of

(Continued on page 318)

Lesson based on "International Sunday School Lessons; the International Bible Lessons for Christian Teaching," copyrighted 1951 by the Division of Christian Education, National Council of the Churches of Christ in the U.S.A.

Friendly Life — Far and Near

A recent issue of *Information Service,* published by the National Council of Churches, lists the number of women ministers serving in various denominations. Friends are listed as having 61 women serving as pastors, with 235 women recognized or recorded as ministers.

* * * *

Josiah C. Russell, Chairman of the Department of History at the University of New Mexico, has been appointed a Fulbright Lecturer at University College in Aberystwyth, Wales, for a year. He and his wife, Ruth Winslow Russell, both graduates of Earlham College, will live in Wales during the coming year.

* * * *

Pastoral changes in Western Yearly Meeting which have not previously been announced are these: Lester W. Figgins at Noblesville, Rodney Abram at Russiaville, Asa Pickett at Bridgeport, John Morris at Gray, Melvin and Anna Smith at Coloma, Floyd Kissling at Rushcreek-Tangier, Harold E. King at Hopewell, Roy Shelburne at Newport, and Wayne Tone at West Middleton-Reserve.

* * * *

New England and Wilmington Yearly Meetings have designated new presiding clerks in their sessions held this summer. Winslow Osborne, 88 North Main Street, Concord, New Hampshire, succeeds Arthur Jones as clerk of New England Yearly Meeting. Burritt M. Hiatt, 196 N. Wood St., Wilmington, Ohio, succeeds Jesse A. Stanfield as clerk of Wilmington Yearly Meeting.

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The Friends House Friends Meeting, an unprogrammed Meeting of Pacific Coast Yearly Meeting, has changed its name to Los Angeles Friends Meeting, and is held in Woolman House, 1032 West 36th Street, Los Angeles 7, California. Meeting for worship is held at 11:00 a.m., and is generally followed by a half-hour discussion. All Friends visiting on the West Coast are most welcome to visit this Meeting.

* * * *

John and Julia Retherford have been appointed to the Friends Africa Mission, where John Retherford will serve as head of the Evangelistic Department in cooperation with Leonard and Edith Wines. John Retherford has had training in Olivet College and the Winona Lake School of Theology. For the past eleven years he has been serving as pastor in Western and Indiana Yearly Meetings. The Retherford's three daughters, Judith, Patsy and Dixie, will accompany them to Africa.

* * * *

Minneapolis Friends Meeting has planned a series of important speakers for its monthly Family Nights to be held during the coming year. Among those speaking to Minneapolis Friends will be Edith Jones on the Friends World Conference, Orval H. Cox, Herbert S. Huffman, Douglas V. Steere, Lewis Hoskins, Charles Ball and Alexander Purdy. Non-Friend speakers will address the "Understanding The World Around Us" series, including Howard Conn, Paul Rees and Reuben Youngdahl.

* * * *

Stanley Hamilton has informed us that contributions to the Quaker rural community group Chateau de Bouron, France, described in the Friendly Life columns of the July 17 issue of this journal, may be sent through the Rural Life Association, Quaker Hill, Route 28, Richmond, Indiana. Stanley Hamilton has visited this rural group and knows its leader, Henri Schultz. He reports that it is a worthwhile project and an interesting experiment in community life based on religion and agriculture.

* * * *

The Board on Peace and Social Concerns has had widespread interest in its publication *Tools for Peace,* a set of "Family Life Queries" by William Fuson. The four page leaflet has been translated into Spanish for distribution in Mexico, Cuba and Guatemala and into Dutch for distribution in the Netherlands. The London Yearly Meeting Peace Committee has printed an English edition. Several thousand copies have been distributed in this country. Copies of the leaflet may be secured from the Board on Peace and Social Concerns, 101 South 8th Street, Richmond, Indiana.

* * * *

"God's Children Care and Share" is the title of a new booklet containing plans for projects developed during the past two years by the American Friends Service Committee's Committee on Educational Materials for Children. Stories telling how children have been able to share with needier children overseas and stories telling of gifts of letters and pictures and dolls which have come to children here are included. Worship resources are also suggested for use in first day and church schools. Copies of this booklet are fifteen cents each at the A.F.S.C., 20 South 12th St., Philadelphia 7, Pa.

* * * *

Citrus Heights, California — The Citrus Heights Meeting of California Yearly Meeting has during the past year completed a building program in which eight new classrooms and an assembly room were added to the Sunday School facilities, and seating space for 100 more people was added to the main meeting room. The entire front exterior of the building has been remodeled and made more attractive in appearance. The interior of the old building is being renovated to conform to the new scheme of decoration. The building already done has been accomplished without incurring any debt at a cost of somewhat more than $18,000 in cash and volunteer labor. Additional remodeling, redecorating and equipment will cost several thousands of dollars.

Citrus Heights is a rapidly growing residential community in the Sacramento Valley, between Roseville and Sacramento. In a recent Vacation Bible School, conducted entirely by the Friends Meeting, average attendance was 122 and enrollment was 162, of which 26 were intermediates (7th and 8th grades). Many of the boys and girls confessed faith in Christ during the School. Many young people are active in the work of the Meeting and three young men members are now preparing for the ministry. New members are frequently received.

Glen and Mildred Rinard are pastors in the Meeting.

Friendly Fellowship

Honey Creek, Iowa—Centennial Day was observed on August 10, with Ermin Perisho, pastor of the Friends Indian Mission Church at Wyandotte, Oklahoma, speaking in the morning Meeting for Worship. Honey Creek was his boyhood home. In the afternoon meeting a number of messages were read from former pastors and others interested in this Meeting. In the evening a historical pageant, "Bearers of the Torch," written by pastor Guilford Street, was presented by members of the Meeting to a large and appreciative audience. It included a Quaker wedding scene, which showed the various steps in the marriage of the first couple for which the records of both the Men's and Women's Meetings were available. This marriage had taken place in 1864. This portion of the pageant was telecast over station WOI-TV on Friday evening, August 1, in a fifteen minute program. It was an interesting coincidence that the young couple, Frederick and Mildred Marsh, who played the parts of the bride and groom, were

observing their fourth wedding anniversary on the evening of the telecast. Centennial Day at Honey Creek was one event in a series of celebrations of Honey Creek's Centennial Year.

Guilford Street

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KOKOMO, INDIANA—Members of Union Street Friends Meeting had the privilege of hearing an interview with Norman and Mabel Young, their delegates to the World Conference of Friends, broadcast over Kokomo Station WIOU Monday, August 11. The tape-recorded fifteen minute interview was sent to WIOU at the request of the American Friends Service Committee. It had been received by the Committee in New York by short wave service, tape recorded and flown to the local radio station, which broadcast it as a public service feature.

The broadcast opened with an introduction by Ian Catford, a member of the British Society of Friends, and was addressed directly to the listeners of WIOU. Mr. Catford then introduced the Youngs and discussed the Oxford Conference with them. The aims of the Conference, its procedures and committees, and some of its highlights were very interestingly explained and discussed. In closing, Ian Catford asked for the Youngs' impressions of England.

There was much interest in the broadcast in WIOU's entire listening area and many other listeners in addition to the members of Norman Young's congregation enjoyed it very much.

Fleta Pierce Newlin

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DENVER, COLORADO—Penn Quarterly Meeting was held in Denver on August 9. In the Meeting on Ministry and Oversight the topic for discussion was "Friends in Visitation Evangelism," led by Dean Oglevie, who brought out that lay members can often bring the Christian message to persons who could not be reached by ministers. In addition, Evalena Macy expressed her appreciation of the inspiration she had received as a young person when Friends from other parts of the country visited her home Meeting. She felt a concern that this practice of inter-visitation might be well resumed today. The meeting for worship under the leadership of Lyman Platt was conducted on an unprogrammed basis. Several helpful messages were given.

The attendance was unusually small—only fifteen were present in the afternoon business session. However, our thoughts were with those who were unable to be with us because of illness, vacations or other reasons. We felt ties with the Friends World Conference in Oxford because Norman and Mabel Young, former pastors at Denver, and Essie Platt were delegates there. We were conscious of a deep sense of loss in the death of Millard V. Powell who served as Superintendent of Nebraska Yearly Meeting from 1944 to 1949. His fine Christian life will long be remembered by those who knew him.

Katharine Honald

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WHITTIER, CALIFORNIA—The United Society of Friends Women of California Yearly Meeting held its sessions in First Friends Church, Whitfier, June 24 to June 29. The theme, "Walk by Faith," from II Cor. 5: 7, "For we walk by faith, not by sight," was emphasized in each session and the theme song, "My Faith Looks Up to Thee," was a part of each devotional period. Elma Pearson, President of the Society, presided at all meetings.

The banquet of Friends Women was held on June 24. Elma Pearson introduced a number of visiting Friends women: Anna Talbert and Grace Todd from Oregon Yearly Meeting; Helen Ford; Lucy Cox, ninety-two years old; and Esther Baird with greetings from India. Special recognition was paid to Carolyn Trueblood. Loreen and Doreen Spitler were introduced. A playlet, "Alaska, the Land that Waits" was presented.

During the following sessions, Lynn Cartland presented the theme, "Walk by Faith;" Josephine Harrison, Chairman of Peace and Social Relations, spoke of the scope of the work of her group; Alta Jewel Green presented the memorials; Lillian Gause, Secretary of the Children's Department, spoke of the fulfillment of projects for children; Ardelle Cope gave the report on the Youth Department; Ethel Eaby reported a gain in honor rolls; Elma Pearson reported for Ricarda Pyle, Chairman of Christian Service; Lena Schroeder offered her report on stewardship; Thelma Menke reported on the U.C.W. of South California, explaining the work among more than 200,000 migrants; and at the concluding session Lois Brown installed the newly elected officers.

Erema N. Armitage

* * * *

BERKELEY, CALIFORNIA — Berkeley Quarterly Meeting observed its fiftieth anniversary in its regular sessions, held at Berkley August 2 and 2. A program was given, in which the history of Friends in northern and central California was interestingly reviewed by representatives of the various Meetings, many of whom were dressed in Quaker garb for the occasion.

For this service worshippers gathered in the sanctuary and sat in quiet worship, as the organ poured forth soft melodies of praise that lifted hearts and minds to contemplation of a loving Heavenly Father. Two readers told of the light that came to George Fox, the first Quaker, and how that light spread from England to America and on to California. Then, one by one, representatives from each Monthly Meeting told how the Meeting began and how the light has been kept burning through the years. The Meeting closed with the singing of "March on, O King Eternal," by the young people, as they marched down the aisles carrying candles to be lighted at candles burning at the speaker's desks.

Blaine Bronner, who grew up in the Quarterly Meeting and has in years past served as pastor in three of the Meetings, brought the anniversary message, using as a text Hebrews 12: 1, 2. He called attention to the things that the heroes of the faith among past leaders in Berkeley Quarterly Meeting might say to us, by way of encouragement to continue building on the sure foundation described in God's word and to exhort us to experience in the sanctuary of the Spirit the reality of God the Father and of Christ the Savior, as made plain to us when we accept the full ministry of the Holy Spirit in us.

Berkeley Quarterly Meeting now consists of seven local Meetings of some 1150 members, scattered in an area 360 miles long, in the central valley and the Bay region of California.

Glen Rinard

In the Larger Circle

A record distribution of the Scriptures was reported by the American Bible Society at its 136th annual meeting this year. The Society distributed 16,001,945 copies at home and abroad. This work was done in 147 languages.

* * * *

An aid to churches, synagogues and other religious organizations in making plans for the observance of United Nations Day and United Nations Week, October 19-25, "United Nations Week, 1952," has been published by the Church Peace Union. The eight page leaflet contains concrete suggestions for programs, worship services, sermon and talk themes, projects and sources of materials. Single copies are free from the Church Peace Union, 170 East 64th St., New York 21.

* * * *

A motion picture based on the life of Albert Schweitzer, noted medical missionary, philosopher, musician and theologian, is expected to be released

soon. The movie, a film version of Gilbert Cesbron's stage success, "It's Midnight, Dr. Schweitzer," is being produced by a French company. It deals principally with Dr. Schweitzer's early life. Pierre Fresnay, one of France's leading actors and an Alsatian, as is Albert Schweitzer, enacts the title role. Many background shots were taken in Africa near Lambarene, the mission station where Albert Schweitzer has lived for many years. Also being filmed is Gunsback in Alsace, where Dr. Schweitzer was born.

* * * *

The first semester of an experimental course to teach students how to write simply for new literates in mission fields was completed this year at the School of Journalism, Syracuse University. Attending the class were American and foreign students who expect to work in mission fields or with literacy drives conducted by their nations, UNESCO or the State Department. Among the instructors of the class was Robert S. Laubach, graduate student in religious journalism, and son of Dr. Frank C. Laubach, world-known missionary and literacy expert. The elder Laubach, who has taught more than 50 million persons to read in 206 of the world's languages was the one who suggested the Syracuse program because he felt that young people should be prepared to do journalistic work overseas in order that millions of new readers might have something worthwhile to read.

SUNDAY SCHOOL LESSON

(Continued from page 315)

God. God's will for this world is peace and harmony. If we appreciate that this world is God's world and that it is *one* in his sight, if we enter into his plans for such a world of unity, we are sons of God.

Going down the list we find the strange statement that one who is persecuted on account of Christ is fortunate. This means, I judge, that when one follows Jesus and lives the kind of life described in these verses, he may be ridiculed and persecuted. He may be thought naïve, impractical, too idealistic in this matter-of-fact, practical world. He may even be tortured and imprisoned as were many early Friends and some even today. But is there not also a satisfaction, a feeling of being right with God and with ourselves?

Questions:

1. Which is more practical, the method of Jesus or the method of force? —or the method of efficient management?

BIRTHS

CARPENTER—To Homer and Esther Carpenter of Cherokee, Oklahoma, a son, Russel David, on August 3.

FISHER—To William and Ermadean Elliott Fisher, a daughter, Twila Marie, on June 25 at Mooreland, Indiana.

FRANK—To Glenn and Eloise Blackwood Frank of Columbia City, Indiana, a daughter, Mary Elizabeth, on August 6.

GULLEY—To Ross Stephen and Helen Randle Gulley, a son, Stephen Glenn Gulley, on July 24, at Newberg, Oregon.

LUNDIN—To Bern Milo and Jeanne Thomas Lundin, a daughter, Julianna Marie, on August 2, at Kokomo, Indiana.

SCOTT—To Harry Shane Scott, Jr. and Marjorie Forbush Scott, a daughter, Mary Roberta Scott, on July 29, at Baltimore, Maryland.

STURM—To Wayne and Harriett Williams Sturm, a son, Randall Lee, on July 19, at Pigeon, Michigan.

WHITESELL—To John and Moscelyn Turner Whitesell, a son, Richard Paul, on August 4, at Muncie, Indiana.

MARRIAGES

LEE-SYKES—Audrey Jean Sykes, daughter of Mr. and Mrs. Norman A. Sykes of Methuen, Mass., to Donald A. Lee, son of Mr. and Mrs. Alfred Lee of Metheun, Mass., in the Friends Meetinghouse on August 2 with Arba J. Marsh and John Wood officiating. Both are members of the Lawrence Meeting in Lawrence, Mass.

NOREM-STRUTH — Dora Struth to Merle Edward Norem, on June 21, at Reece Air Force base chapel in Lubbock, Texas. Dora Struth is a member of First Friends Meeting in Des Moines, Iowa.

WILDMAN-IRVIN—Ruth Ann Irvin, daughter of Mr. and Mrs. H. T. Irvin of Lima, Ohio, to William E. Wildman, son of Ernest and Edith Wildman of Richmond, Indiana, on August 9, at Lima, Ohio, Dr. J. Ira Jones officiating.

DEATHS

BINFORD—Lindley M. Binford, on July 13, in the home of his son, Murray Binford, in Arlington, N. J. He was born October 15, 1864, at Westland, Indiana. He attended district schools and was graduated from the high school at Carthage, Ind. He taught school for three years, and in 1886 he went to Kansas, staked a government claim and lived on it alone in a sod house he had built, securing title by a patent signal from President Benjamin Harrison. He taught school while proving his claim. He was then employed as a bank teller in Kansas and Arkansas and then as deputy treasurer of Phillips County. Failing eyesight forced him to resign and in 1891 he returned to New England. He became assistant manager of a wooden package company, and later manager, serving at the same time as chairman of the Saco School Board, director of an orphanage, president of the York County Children's Aid Society, and Bible class teacher. The re-establishment of the business after a fire in 1908 in Saco brought Lindley Binford to Portland, Maine, to supervise the building of the plant. He retired from this business in 1947 at the age of 83. Lindley was a member of the Society of Friends, and active in its activities. He and his wife, Mary H. Binford, who died in 1951, were active in the Oak Street Meetinghouse in Portland. He was appointed to the board of managers of the Oak Grove Seminary, now Oak Grove School, at Vassalborough, Maine. For years, he served on the Executive Council of the Five Years Meeting of Friends. He served on the executive board of the Maine State Sunday School Association and more than two years as president. Lindley Binford was a very fine Quaker, well known not only in the east but also in the Richmond, Indiana, area.

HAMMOND — Lillian Hoover Hammond, on August 2, at Sabina, Ohio. She was born to Henry Davis and Hanna Maria Hoover on January 15, 1879 at LeGrand, Iowa. At an early age, she began teaching in Sunday School. She attended and graduated from the Friends Academy in LeGrand and on December 6, 1899, was united in marriage to her Academy classmate, Arthur Hammond. He later became a Friends minister, and together they rendered service in Iowa, Western, Indiana, Wilmington and New York

REVISED VERSION

(Continued from page 313)

purchase of a large number of copies by the members. Literature on "How we got our Bible" and on similar titles is available.

There is no doubt that the finished revision will be a best seller, perhaps of all time. By placing an order now, one can be assured of receiving a copy near September 30, the release date. The complete Bible in buckram is $6.00; in leather, $10.00. A two volume Old Testament set bound to match the present edition of the New Testament bound in blue cloth is $5.00. Orders may be sent to any book store, or to the Friends Book and Supply House at 101 S. 8th St., Richmond, Indiana.

Walter had a great capacity for friendship, a delightful sense of humor, an abiding concern for human welfare, a skilled pen, and a deep understanding of human beings. People loved him as well as respected him. The author of this biography has caught to a remarkable degree the spirit as well as the external achievement of this very useful Friend.

Clarence E. Pickett, in
The Friends Intelligencer

Walter C. Woodward
Friend on the Frontier

by Elizabeth Emerson
$2.00

Yearly Meetings. She was in the deepest sense a home maker, a pastor's helper and a teacher of religion. Her latest joy was her Keystone Class at West Elkton, Ohio, which she taught as long as health permitted. A splendid tribute to her was paid when the men of this class came to Sabina to carry her to her last resting place. Her whole life was dedicated to the church and the cause of the Kingdom of God on earth. Surviving are her husband; three children, Lois Antram, Mable Woodmansee and Walter H. Hammond; and grandchildren. Services were conducted by Parvin Bond and Chester McKean. Interment was in Sabina Cemetery.

HUSSEY—Mary Inda Hussey of South Hadley, Mass., on June 20. She passed away quietly in her sleep while attending New England Yearly Meeting at Andover, Mass. She was born in New Vienna, Ohio, in 1877, where she graduated from high school. She moved with her parents to Richmond, Indiana, where she entered Earlham College, graduated, and won a scholarship to Bryn Mawr, which she attended for two years. She continued her studies in archeology at the University of Pennsylvania following this, and then studied Semitic languages in the University of Leipsic for two years, returning to the United States to take her degree of Doctor of Philosophy from Bryn Mawr in 1906. She was an instructor in Biblical History at Wellesley for some time. She was one of three women members of the American Oriental Society, and was one of five women in the world who hold a degree as an Assyriologist. She was the author of many publications in the Harvard Semitic series and translations of Semitic and Babylonian inscriptions and prayers. She was professor of Biblical history and literature at Mt. Holyoke College and retired about two years ago. After her retirement she was doing original research for some Yale professors, which will be completed and published in book form. She is survived by her nephew, Allan F. Hussey of New York, and her first cousin, Emma Hill Hadley of Chicago. The funeral service was held in the chapel at Mt. Holyoke College, South Hadley, Mass.

KELSEY—Hadley Hart Kelsey, on August 11, at Wilmington, Ohio, of cancer, after an illness of eight months. He was the son of Rev. Mead A. and Anna Osborn Kelsey, born April 17, 1889 at Hart, Michigan. He attended Moses Brown Preparatory School at Providence, R. I., and was graduated from Penn College, Oskaloosa, Iowa, after taking his first two years of college work at Whittier, Calif. He received his master's degree from Haverford College and also attended the University of Chicago for a time. He taught in Friends academies at Hesper, Kansas; Bloomingdale, Ind.; and Plainfield, Ind.; coming to Wilmington College in 1919 to teach Latin and social sciences. After five years at the college, he became a life insurance agent in Wilmington, remaining with the company for the last thirty years. A member of the Wilmington Meeting, he had been active in the various Meeting organizations for many years. During the past few years, he gave a great amount of time helping to rewrite the revised Discipline of Friends. He also was a member of the Pension Committee of the Five Years Meeting. In 1915 he married Estella Culver. Besides his wife, he is survived by a son, Comdr. Philip Culver Kelsey, who is serving in the Korean area with the Navy; a daughter, Alma Kelsey Rhodes of Chicago; a brother, Dr. R. M. Kelsey; and a sister, Mrs. P. F. Robuck, both of La-Porte, Ind., and four grandchildren. He was preceded in death by Louis Edwin and David Culver Kelsey. Funeral services were held in charge of Jesse Stanfield. Burial was in Springfield Church Cemetery.

ROBINSON—Rachel W. Robinson, on June 14, aged ninety-two. She had been a member of the Hopewell Monthly Meeting in Baltimore Yearly Meeting all of her life. The Monthly Meeting feels deeply the loss of a faithful member.

STANTON—Ethel M. Stanton, on August 6, at Muncie, Indiana, after an extended illness, aged seventy. A native of Muncie, she was an active member of Friends Memorial Meeting and will be long remembered for her loyalty and efficient participation in the functions of this Meeting. Surviving are her husband, F. Glen Stanton, their adopted daughter, Jeannette Huffman, and three grandchildren. The funeral service was in charge of Leland Wade, assistant pastor.

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WANTED TO EXCHANGE

Genealogical data regarding James Brown (1740-1818), probably born in Pennsylvania. He and his wife Martha were at various times living in N. C., Ga., and Va. He was closely associated at times with Vernon, Cox, Maddock, Hodgin, Beck, Sidwell, Beard and Huddleston families. Write Arthur C. Brown, 721 Sunset Dr., Whittier, California.

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LOCAL MEETING DIRECTORY

Alhambra, California.—Alhambra Friends Community Church, 1209 South Seventh Street. Church School 9:30. Morning Worship 11:00 a.m. Vesper Worship 7:30 p.m. Minister, George E. Jenkins. Phone ATlantic 435-11.

Anderson, Indiana.—First Friends Church, Chase and Tenth Sts. Bible School 9:30; Worship Service 10:45; C. E. 6:30; Gospel Service 7:30; Prayer Meeting, Wednesday 7:30 p.m. Raymond V. Breaker, Pastor. Phone 2-8763.

Berkeley, California. — Friends Memorial Church, Fulton Street at Channing Way. Morning Worship, 11 o'clock; Evening service, 6:30. Howard W. Cope, minister, 2130 Channing Way, phone Res. As. 3-6170; Office Th 3-7531 (Th—Thornwall; As.—Ashberry).

Brooklyn, New York.—Lafayette Avenue Meeting, Cor. Lafayette and Washington Avenues. Bible classes 10:00 a.m., Divine Worship 11:00 a.m.; Thursday 6:30 p.m. Supper; Worship and Discussion 7:30 p.m.

Cambridge, Massachusetts.—Friends Meeting at Cambridge, 5 Longfellow Park (near Harvard Square). Meeting for worship each First Day at 11 a.m. George A. Selleck, Executive Secretary. Telephone TRowbridge 6-6883 or TRowbridge 6-3867.

Chicago, Illinois.—Chicago Monthly Meeting, 108th Street and Artesian Avenue; Bible School 9:45; Worship 11:00; Western Avenue street car to 108th Street. Russell E. Rees, Minister, 10937 South California Avenue. Phone Cedarcrest 3-2715.

Chicago, Illinois.—Evanston Meeting of Friends, Maple and Greenleaf, Evanston. One block east of Ridge Boulevard. Bible School at ten; Meeting for Worship, eleven. Marie A. Ferguson, Meeting Secretary, 8110 Kolmar Avenue, Skokie, Illinois, phone University 4-8511 or Skokie 8157.

Chicago, Illinois.—The 57th Street Meeting of all Friends. Sunday Worship hour, 11 a.m. at Quaker House, 5615 Woodlawn Avenue. Monthly meeting (following 6 p.m. supper there) every first Friday. Phone BUtterfield 8-3066.

Cincinnati Friends Meeting, 2910 Eden Ave. (one block north of University Ave.). Take bus 55 or 78 to Univ. Ave., walk east three blocks to Eden. First-day School, 9:45; Meetings for Worship, 11 a.m. (semi-programmed); 8 p.m. (unprogrammed). Vivian Schneider, Clerk, 26 Lakewood. Phone UN 6447. Don Stanley, Pastoral Minister, 876 Lafayette, Phone CA 2905.

Citrus Heights, California.—Friends Community Church, 7600 Old Auburn Rd., one-fourth mile east of Highway 99E and 40, between Sacramento and Roseville. Sunday School 9:45 a.m., Worship 11 a.m. and 7:30 p.m., C. E. 6:30 p.m. Glen Rinard, Minister. Phone Roseville 162F11.

Denver, Colorado.—Friends Meeting, 4100 Shoshone Street, Worship 11 a.m., Church School, 9:45 a.m., Prayer Meeting, Wednesday, 7:30 p.m. Lloyd Hinshaw, Minister.

Des Moines, Iowa.—First Friends, East 13th and Lyon Streets, unprogrammed meeting, 8:30 a.m.; Church School, 9:45 a.m.; Morning Worship, 11:00 a.m.; Herbert D. Pettengill, Jr., minister, Phone 6-5735.

Detroit, Michigan.—First Friends, 9640 Sorrento. S.S. 10 a.m. Worship 11 a.m. For information write or call Franklin Henshaw, Clerk, 13167 Appoline, Detroit 27, Telephone We 4-0273.

Detroit, Michigan.—Detroit Friends Meeting, unprogrammed. Meeting for worship 11:00 a.m. each First Day in Room 2, 616 W. Hancock, Detroit. Visitors phone Townsend 5-4036.

Greensboro, North Carolina.—Friends Meeting, corner Asheboro and Lee Streets; Bible School, 9:45; Morning worship, 11:00; Wednesday evening worship. O. Herschel Folger, Minister.

Hartford, Connecticut.—Meeting for Worship and First Day School, 11:00 a.m. at the Meetinghouse, 144 South Quaker Lane, West Hartford.

High Point, North Carolina. — Central Friends Meeting, South Main and Commerce. Bible School, 9:45; meeting for worship, 11:00; evening worship and youth activities, 6:30. Cecil E. Haworth, minister.

Indianapolis, Indiana. — First Friends Church, 1241 North Alabama Street, Indianapolis, Indiana. Church School 9:30, Morning Worship and Junior Church, 10:45. Herbert Huffman, Minister, Geraldine H. Moorman, Assistant Minister.

Kansas City, Missouri.—Penn Valley Meeting of Friends each Sunday 6 p.m. at 306 W. 39th. Visiting Friends always welcome

Kokomo, Indiana.—Union Street Friends, 507 North Union. Bible School, 9:45 a.m. Worship Service, 10:30 a.m. Norman Young, minister.

Long Beach, California. — First Friends Church, Atlantic Ave. at Ninth. Morning Worship at 11:00 a.m.; Evening Service, 7:30 p.m.; Prayer Meeting, Wednesday 7:30 p.m. Kenneth Pickering, 620 E. 9th St., Minister.

Los Angeles, California.—Friends Church, 17th and Toberman Streets. Bible School, 9:45 a.m.; Morning Worship, 11:00 a.m.; Evening Worship 7:00 p.m.; Verl D. Lindley, Minister, RIchmond 70716.

Lynn, Massachusetts. — Friends Meetinghouse, corner Friend and Silsbee Streets. Bible School at 9:45 a.m., Worship at 11 a.m. W. Carlton Jones, Minister, LY 57905.

Minneapolis, Minnesota.—Friends Meeting, 44th Street and York Avenue South. Church School at 10:00 a.m., Meeting for Worship at 11:00 a.m. Richard P. Newby, minister, 4448 Washburn Avenue South. Phone WH 9675.

Montreal, Quebec, Canada.—Meeting for worship every first day, 11:00 a.m., at Presbyterian College, 3485 McTavish Street.

Mooresville, Indiana. — Friends Church, Main and Monroe Streets. Bible School 9:30; Worship Service 10:30; Mid-Week Meeting, Thursday, 7:30 p.m. Albert F. Bohnert, Pastor. Phone 194.

Muncie, Indiana.—Friends Memorial, Adams and Cherry; Robert M. Jones, Minister; Meeting School 9:30 a.m.; Worship 10:45 a.m.; Young Friends Meeting 7:00 p.m.; Mid-week Meeting, Wednesday, 7:30 p.m.

New Bedford, Massachusetts. — Friends Meeting, 83 Spring Street. Meeting for worship, 11 a.m. Bible Study, 12 noon. Charles W. Mesner, Minister, 29 Tremont Street. Phone 47447.

Newberg, Oregon.—Friends Church, College St., at 3rd, phone 381, Carl D. Byrd, Pastor, 215 College. Bible School 9:45; Worship 11 and 7:30; C. E. 6:30; Prayer Meeting, Wednesday, 7:30.

New Haven, Connecticut.—Meeting for Worship each First-day, 9:45 a.m. in the Common Room of Dwight Hall, Yale University. E. Wight Bakke, Clerk. Telephone 3-1639.

New York, N. Y.—The United Meetings for Worship of 20th Street and 15th Street Friends will be held at 144 East 20th Street, New York City, from May 4th to September 30th, 1952, at 11:00 a.m.

Pasadena, California.—First Friends Church, 2540 E. Orange Grove Avenue, 9:45 a.m.; Church School; 11:00 a.m., Meeting for Worship; 6:30 p.m., Youth Fellowship; Mid-Week Service, Wednesday, 7:30 p.m. Elmer Howard Brown, minister, phones Sy 6-3372, Sy 6-7369.

Phoenix, Arizona.—Meeting for Worship at 4050 North 2nd Street each Sunday at 11:00 a.m.; Ruth Randall, Clerk, P. O. Box 7143.

Portland, Oregon.—First Friends Church, S.E. 35th Ave. and Main St.; Bible School 9:45 a.m., Worship 11:00 a.m., Christian Endeavors 6:30 p.m., Evening Service 7:30 p.m., Prayer Meeting, Wed., 7:30 p.m. Foster or Hawthorne Trolley Bus to S.E. 35th Place. Charles A. Beals, Minister, Phone FIlmore 3107.

Scarsdale, New York.—United Meeting for Worship and First-day School, First-day at 11 a.m., Scarsdale Friends Meeting, 133 Popham Road. Clerk: Charles A. Perera, 9 Hathaway Road, Scarsdale, New York.

Seattle, Washington.—University Friends Meeting, 3959 15th Ave., N.E., Phone Melrose 0502 or Melrose 9867. Religious discussion 10:00 a.m. Meeting for Worship 11:00 a.m.

Seattle, Washington.—Friends Memorial, E. 80th St. and 24th Ave., N.E. Sunday School 9:45 and Worship 11:00 a.m. Take "22" Roosevelt 80th St. bus. Milo C. Ross, minister, VErmont 3579.

Shrewsbury, New Jersey.—Meeting for worship, 11 a.m.; First Day School, 10 a.m., in the Meetinghouse, corner Broad St. and Sycamore Ave. For information contact Edna Carpenter, 55 New York Ave., Ocean Grove. Telephone Asbury Park 2-1197-J.

St. Petersburg, Florida.—Friends Meeting, 130 Nineteenth Ave., S.E. Meeting and First-day School at 11 a.m.

Tucson, Arizona.—Friends Meeting, 129 N. Warren Ave.; worship, First Days at 11 a.m. For information write 2221 E. 2nd St. Phone 5-1139.

Washington, District of Columbia.—Friends Meeting of Washington, 2111 Florida Ave., N.W., one block from Conn. Ave. Meeting for Worship First-days at 11 a.m. First-day School at 10:30.

Whittier, California.—First Friends Church, Philadelphia St. and Washington Ave. Unprogrammed Meeting, 8:30 a.m.; Church School, 9:30 a.m.; Morning Worship, 11:00 a.m.; Christian Endeavors and Groups, 7:30 p.m. Office address, 310 E. Philadelphia St. W. Oscar O. Marshburn, Clerk; Robert E. Cope, Minister. Phone 43-467.

Wichita, Kansas.—University Friends, University Ave. at Glenn. Church School, 9:45 a.m. Worship 11 a.m., 7:30 p.m. Youth Groups, 6:30 p.m. Prayer, Wednesday, 7:30 p.m. Harold Walker, Minister. Dial 2-3373.

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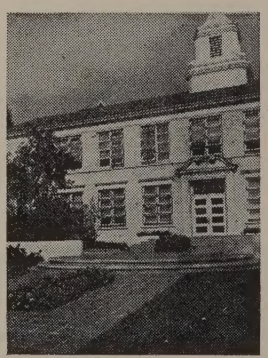

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